

# The Inquirer.

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It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, August 15.

## LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.  
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.  
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. F. PARMITER.  
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. F. L. PHALEN.  
 Child's Hill, All Souls', Weech-road, Finchley-road. Closed for repairs, reopens September 5.  
 Croydon, Free Christian Church, Wellesley-road, 11, Rev. T. E. M. EDWARDS; 7, Rev. H. WOODS PERRIS.  
 Essex Church, The Mall, Notting Hill Gate. Closed, reopens on September 5.  
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. J. ARTHUR PEARSON.  
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.  
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. PHILEMON MOORE, B.A.  
 Highgate-hill, Unitarian Christian Church, 11, Mr. H. G. CHANCELLOR; 7, Mr. COLEBROOK.  
 Ilford, High-road, 11, Mr. Fyson; 7, Rev. GEORGE CARTER.  
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.  
 Kentish Town, Clarence-road, N.W. No Morning Service during August; 7, Dr. J. LIONEL TAYLER.  
 Kilburn, Quex-road, 11, Mr. AMHERST D. TYSSEN, D.C.L., M.A.; 7, Rev. FREDERICK ALLEN.  
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. D. DAVIS.  
 Little Portland-street Chapel. Closed. The Services will be resumed on Sunday, September 12, at University Hall, Gordon Square, W.C.  
 Mansford-street Church and Mission, Bethnal Green, 7, Mr. ALFRED THOMPSON.  
 Peckham, Avondale-road, 11 and 6.30, Mr. STANLEY PENWARDEN.  
 Richmond, Free Church, Ormond-road, 11.15, Rev. W. S. McLAUCHLAN, M.A.  
 Stoke Newington Green, 11.15.  
 Stratford Unitarian Church, 11, P.S.M., Mr. A. W. MAGUIRE; 6.30, Mr. G. J. ALLEN.  
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Mr. H. B. LAWFOED, B.A.  
 Wimbledon, Collegiate Hall, Worple Road, 7, Rev. T. E. M. EDWARDS.  
 Wood Green, Unity Church, 11 and 7, Mr. THOMAS ELLIOTT.  
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWYTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.  
 AMBLESIDE, The Old Chapel (near the Knoll), Rydal-road, 11, Rev. P. M. HIGGINSON, M.A.  
 BATH, Trim-street Chapel, Rev. JEFFERY WORTHINGTON, of Cullompton.  
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. JOSEPH WOOD.  
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.  
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.  
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. H. MORGAN DARE.

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 CANTERBURY, Ancient Chapel, Blackfriars. No service.  
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.  
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.  
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.  
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 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.  
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# THE INQUIRER.

*A Weekly Journal of Liberal Religious Life and Thought.*

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### NOTES OF THE WEEK.

THE chief event of the week has been the spell of brilliant summer weather, which has turned the whole population into the open air. From all our big cities the exodus to the sea-side and the Continent has been enormous, and the only discontented people are those whose holidays are behind them. The heavily-laden trains are a striking evidence of the amount of money available for pleasure and recreation, and the leisure to enjoy, among large sections of the population. It is an asset of enormous value in the national life, especially when these things are accepted as a privilege which brings its social responsibilities. In no direction is the claim of Christian charity stronger, that there should be a fit proportion between the amount we spend on our own enjoyment and the amount we give away to provide enjoyment for others. We have no wish to advocate any particular way in which this should be done. There are children's country holiday funds, and summer camps, and sea-side homes and similar agencies, whose needs are well known through their local appeals. We would only remind our readers, those of moderate means no less than the more wealthy, that to limit the expensiveness of our own pleasures in order to help others to enjoy is an elementary rule of Christian living. At no time should we feel this more keenly and honour it more generously than when we set out on a holiday.

THE disorders in Spain have sunk away into sullen silence under the heavy hand of military repression, and according to the latests accounts Barcelona has been frightened out of her proud dream of revolution. Some light has been thrown upon the rapid march of events and the sources of this violent outbreak of discontent in the letters which Mr. H. W. Nevinson has contributed as its special correspondent to the *Daily News*. He seems, however, to have been baffled by the singular ferocity—we can hardly use a milder word—exhibited in the destruction of churches and convents and the ill-treatment of their inmates.

ON this subject Mr. R. B. Cunninghame Graham contributes the following comment to the *Daily News* of Thursday :—“ Mr. Nevinson, in the interesting

letters he is writing from Barcelona, seems at a loss to understand why, instead of sacking the town, the rioters burned down churches and convents. To begin with, the Spaniard is not, as a rule, a robber. Secondly, the hatred of religion as religion is very general amongst the poorer classes in Spain to-day. Travellers who go there for a month or two usually take their Spain with them, and refuse to see the actual Spain before their eyes. It delights them to see a religious peasantry and lower class, because they have read that this used to be the case. To-day I think I am right in saying so, after a life-time's experience of the country, religion is hated by the lower classes in Spain, and priests and nuns loathed. I do not say this is a good thing ; I only state what I believe to be a fact. The reason, I think, is—firstly, because the poorer classes see that the rich use religion as an arm against them, and they (the poor) do not think the rich believe the faith they profess. They may be right or wrong in this. . . . I believe that is their belief. Secondly, the arrogance of the clergy has been intolerable to the poorer Spaniards for long. It is only to-day that they have dared to express their dislike. These feelings are keener in Barcelona than elsewhere, as the Catalans are a fierce and warlike race. The traveller who asks a poor Spaniard if he believes in religion probably receives an answer in the affirmative, for the Spaniard is a suspicious man. If, however, he lives long enough in the country he will come to see differently.”

A VERY striking article on “ The Place of Miracle ” appeared in the *Nation* last week, which is deserving of serious attention. The writer, whose identity is not revealed, deals in a trenchant way with the Hulsean Lectures on “ The Gospel and Human Needs,” by Dr. Figgis, and the recrudescence of ardent dogmatism which they exhibit in such a specious and attractive form. He shows that Dr. Figgis's argument is a plea “ to retain, against our better judgment, certain religious tools that have been useful in the past, and even to regard them as necessary for religious life in the present, because to the ‘ plain man ’ they are still handy and attractive.” It is clear that Dr. Figgis does not simply mean mystery when he speaks of miracle, a popular misuse of the word which leads to a great deal of hazy writing and intellectual confusion at the present time. “ His revelation is apocalyptic, his miracle is

no more mysterious than any other fact of nature or history.” The writer's own conclusion has in it a note of vigour and confidence, which we welcome as a refreshing change from the gentle and apologetic air with which the self-assertion of a dangerous re-action is often treated from the side of liberal religion. “ Apocalyptic revelation,” he says, “ tables of stone, an infallible heaven-sent book, an external heaven guaranteed authority of one kind or another—all these are good tools for some times and places and men. But they are only tools ; and men have made them in their own image and for their own needs. Dr. Figgis comes too late. We are discovering mystery and life ; we are feeling the wonder, the power, and the dependence of ourselves. Even the plain man is in his own way learning his lesson. He is beginning to find God, not at the end of a miraculous telephone, but as the Lord and giver and sharer of life, the worker in and with us all.” The man who sees this and grasps its wonderful implications for modern life has a real Gospel for human needs, which he may speak, not dogmatically, but dynamically and persuasively, and with the confidence of invincible conviction.

CANON HENSLEY HENSON has been giving his impressions of America to a representative of the *Westminster Gazette*. After paying a warm tribute to the widespread popularity of Mr. Bryce, he went on to speak of Canadian problems, and especially of the dangers arising from deforestation. “ There is a growing public opinion in favour of conserving Canada's forests,” he said, “ but there is a deplorable indifference still prevailing among the population generally. It is the old settlers' spirit surviving—the idea that used to be common that before the trees were cleared away nothing could be done with the ground. In addition to the enormous and tragic waste of the forests through fire, a new enemy has arrived upon the scene in the person of the pulp-maker, who is not content, like the log lumberer, to remove the grown trees, but takes the young plants as well. The destruction of the forests is having a disastrous effect upon the water supply, and already dredging operations are in progress on the St. Lawrence river. I am told that the present demand of the United States alone for timber is large enough to annihilate the trees of Canada



in forty years; and when one remembers that the destruction of the forests reduces large tracts of land to the condition of a wilderness, it will be conceded that the Government of Canada cannot act too promptly in the direction of preserving the forests."

\* \* \*

THERE WAS, of course, a brief reference to the conflict with the Bishop of Birmingham arising from the incident of his preaching at a Nonconformist service, which led up to a strong expression of opinion in favour of more sympathetic relations and closer co-operation among the Churches. "With regard to the inhibition incident which occurred in connection with my visit to Birmingham just before I left for America," Canon Henson observed, "I dare say more will be heard before long. But, whatever may happen in respect to that matter, I should recommend anyone who cannot see the necessity for the reunion of Christians to go to America and make a brief investigation among the Churches. Competitive Denominationalism runs riot. In one town of 15,000 people I was assured that there were no less than twenty-four separate organised bodies of Christians; and in a county town of 1,200 people there were five distinct Churches. All, of course, are struggling, inefficient, and poverty stricken. Happily, there is a really serious movement in the direction of unity amongst the American Churches in the case of the larger denominations. In Canada this desire has gone far, although the Church of England, unhappily, still stands aloof, and insists upon the acceptance of the Episcopal form of government as a *sine qua non* of recognition."

\* \* \*

By a curious coincidence the same subject is discussed by the Rector of Bow Church, the Rev. A. W. Hutton, in an article in the current number of the *Christian Commonwealth* on "What Isolates the Churches?" The following is obviously the rapid judgment of imperfect knowledge; but it has the value and suggestiveness of an outside point of view. "If we turn to the Protestant Churches," Mr. Hutton writes, "we find that the spirit which makes for isolation is constantly becoming weaker. The case of the Unitarians is of interest and importance. . . . The new Unitarians. . . first bow their knees to the Divine Man on earth, and then learn from him of the loving Father and of the all-pervading Spirit of truth. Orthodoxy, save that of the narrowest kind, can hardly quarrel with this conception of the revelation of God to man; and, if this be a just account of what is silently going on in the theological world, it is clear that a long-maintained isolating barrier has been removed. When this fact is realised, and its practical consequences are accepted, there will accrue to Protestantism an immense gain of intellectual strength."

\* \* \*

WE wish to call attention to the important article on "Afforestation and Unemployment," which appears in another column. Mr. W. Phipson Beale, K.C., M.P., speaks with special authority on this subject as one of the members of the recent Royal Commission.]

## EDITORIAL ARTICLES.

### THE POWER OF PERSONALITY IN THE GOSPELS.

THE Gospels are the creation of the personal influence of JESUS CHRIST. To follow the growth of this influence is their most absorbing interest, and to decipher its secret their central problem. In comparison all other questions seem a little trivial. So long as we remain Christians, in any sense of the word which has vital significance, the attitude of historical and literary detachment, which is the scholar's counsel of perfection, will present insuperable difficulties. We cannot escape from our environment, and the Christian soul is never in the mood for the attempt. We bend our energies to tasks of date and authorship, of historical growth and literary analysis, on account of a reflected glory. It is impossible to arouse any popular interest in similar studies applied to writings which have no religious associations or note of spiritual authority for ourselves. The early literature of the Franciscan movement bristles with problems very like those which engage the attention of the student of the Gospels; but it is a preserve, whose labyrinthine ways are trodden only by a few enthusiasts, because the secret of St. FRANCIS matters to us comparatively little, whereas the secret of JESUS CHRIST is fundamental to the religion in which we live and move and have our being.

This personal attraction, overcoming obstacles and personal timidity in the disciples, can hardly escape even a casual reader. Perhaps we feel it most where there is least attempt at literary artifice, in some of the bald, abrupt sentences which are so characteristic of the writing of St. MARK. How much, for instance, is compressed into words like these, which read like the jottings from a reporter's note-book: "And they were in the way going up to Jerusalem; and JESUS went before them: and they were amazed; and as they followed they were afraid." At once we are conscious of the attitude of leadership. We see men, not listening with calm and equable minds to a simple and reasonable message, but controlled and led by his influence. They followed him, in spite of reluctance and fear, because they could not resist the magnetic power of personality, which they felt more than they understood.

"What, then," Dr. F. G. PEABODY asks in his striking book on "JESUS CHRIST and the Christian Character," "was the first impression of this teacher, which seized upon his hearers with such extraordinary compulsion, that when he said, 'Follow me,' men left all to follow? The answer to this question concerning the original and

general impression of the teaching of JESUS seems beyond dispute. The immediate effect of the teaching of JESUS was an effect of power, of authority, and mastery, the commanding impressiveness of a leader of men. It is striking to notice how often the word 'power' is applied in the New Testament to the influence of JESUS. 'The multitude glorified God,' says MATTHEW, 'who had given such power unto men.' 'The Kingdom of God comes with power,' says MARK. 'His word was with power,' says LUKE. 'Thou hast given him power over all flesh,' says JOHN. 'God anointed JESUS of Nazareth with Power,' says the Book of Acts. 'The power of our Lord JESUS CHRIST,' says PAUL. His ministry, that is to say, was first of all dynamic, commanding, authoritative. When he announced the principles of his teaching he did not prove or argue or threaten, like the scribes, he swayed the multitude by personal power. It was the same throughout his ministry. He called men from their boats, their tax-booths, their houses, and they looked up into his face and obeyed. He commends the instinct of the soldier who gives orders to those below him because he has received orders from above. What is the note of character which is touched in such incidents as these? It is the note of strength. . . . Here is the quiet consciousness of mastery the authority of the leader. . . . He is a person whose dominating trait is force, the scourger of the traders, the defier of the Pharisees, the commanding personality whose words are with the authority of power."

This passage puts the point of view, which we desire to emphasise, with remarkable clearness and, we believe, without exaggeration. It is not, of course, a complete statement of the case, and it is not meant to be taken in that way. The strong will, the alert mind, the gift of successful leadership—men who were not particularly good or high-minded have possessed these qualities and used them for their own ends. In the Gospels we see them under the control of a heavenly character, blending inextricably with the perfect impression which it made upon the world. But we may separate them for a few moments from this vital unity and look at them in isolation, in order to recover a truer sense of their value. For it is just the elements of strength and daring and originality, which fascinate other men, which we have been in some danger of passing over in our estimates of the character of CHRIST. The ideas of gentleness and submission and passive suffering have been too prevalent in the language of Christian devotion. The story of the Passion is not that of a victim meekly yielding to his foes, because so it must be; it is the tragedy of a strong soul, whose amazing inward greatness robs even the cross of its terrors.



Perhaps it is our wisest course to accept this fascination of strong personality without attempting to peer too closely into its secrets. But even in this supreme instance a few things lie almost on the surface. To say that it was the attraction of character does not carry us very far, for there have always been many beautiful characters which do not possess this power. But two qualities stand out conspicuously. The first is his courage, rooted in trust in God and a complete and unshrinking acceptance of His will. The other is his directness and simplicity. There is no balancing or compromise, no casuistry or hesitation on the brink of decision. He cut his way through the network of moral sophistry, with which most men surround their actions, and went straight to the heart of good and evil. He set his face steadfastly to go to Jerusalem. He stripped life bare of what hindered. There was something irresistible in the plainness and directness of it all, which stamped itself on the minds of the writers of the gospels, and is still present for us as an arresting and inspiring note in their work.

We are aware that in saying this we have explained very little. It may help to reveal to us the unreality, from the religious point of view, of any attempt to separate the message of CHRIST from the influence of his personality. It may also do something to revive in us the sense that what overcomes the world and holds it, however unsteadily, on its Christian course, is the fascination of his amazing goodness, the example of his steadfast courage, and the indwelling power of his triumphant love in the hearts of men. But there remains the element of mystery, silence, and reserve, which challenges us continually to attempt an interpretation and always baffles the interpreters. Here we come upon the source of the restless desire, the unsatisfied intellectual passion of Christian theology, to explain what for ever escapes it. If all the christologies of the world were to be buried in oblivion to-morrow, men would at once set themselves to the task of creating others to take their place. It is the involuntary homage of the Christian mind to the unexplained mystery of its religion. It is not simplicity, which is too often only another name for a thin and attenuated theology, which men crave for in their religion, but something as manifold and wonderful as life itself. Perhaps this is not the least of the reasons for the hold of Christianity upon the human heart through the centuries, that it has been able to meet this demand. It frustrates all our attempts to pin it down to a formula. It is rich in the allurements of a mystery that we cannot fathom. Its secret lies hidden in something which we can feel and obey, but never explain—the Power of Personality.

## THE ART OF ADVERTISING.

A WALK down Fleet-street provides an interesting study in the art of advertising opinion. The same item of news figures in big letters on the contents bills of the newspapers. The primary object is to give just sufficient information to pique curiosity and to draw pennies from our pockets. But these laconic announcements contain many things beside the bare residuum of fact. They contrive to insinuate an atmosphere, to appeal to prejudice, to forestall a judgment, and to proclaim a creed. By the skilful arrangement of a few letters, they play upon the hope or fear, the loyalties or the hatreds of the popular mind. All over the vast city, in its fashionable quarters and its mean streets, the same words are flashed into the faces of the passers-by, till they are printed upon ten thousands of brains and entrenched in the citadels of judgment. On the morning after the Home Secretary introduced his measure to regulate the conditions of labour in shops one newspaper gave the intelligence to the world in these terms:—"Shop Assistants' Charter: Shorter Hours; More Leisure." What glorious visions of emancipation floated at once before the eye. We could almost see the happy shop-assistant pressing forward with boundless gratitude into his inheritance of beauty and rest. A few yards away were the menacing words, if possible, still more black and staring, "Shops Closed by Law," and men, as they passed saw, as they were meant to do, a long procession of small shop-keepers reduced to penury, and frugal families going supperless to bed, owing to the oppressive restrictions of a wicked Government. We are ruled, far more than any of us care to acknowledge, by these subtleties of suggestion. We can hardly strip a truth clean from the distorting medium in which it first came to us, or resist the tendency to yield to the sheer force of repetition. If the man who placed the words "England's Downfall: A German Forecast" in one of the London tube stations was anxious to foment Germanophobia, he could hardly have devised a better instrument for his unpatriotic purpose. Here is the secret of the advertiser's art and its psychological justification.

It is easy to describe this kind of influence as hypnotic and to condemn it as unreasoning. It may be both, and none the less it may be a social force, a method of swaying the crowd, which ought not to be surrendered to the exclusive service of predatory instincts or political passions. If men can be persuaded, without any conscious process of reason, to buy a certain kind of soap or vote for a party programme by the skilful and persistent use of the art of suggestion, they may also be captured by the same method for higher ends. Religious leaders have not been slow to recognise this

fact, and it is always an important factor in the religion of the crowd. Catholicism, in the countries where it is most at home, has its processions and its wayside shrines, and the pathetic calvaries which tell the same story of a divine passion, till the humble worshipper is possessed by its reality. Evangelical Christianity has its series of vivid religious imagery and heart-searching religious phrases, which are repeated again and again with tireless insistence in hymns and preaching, till they colour the imagination and become blended inseparably with the very thought of religious faith. The question may occur whether liberal religion can afford to dispense with these aids to religious impression, whether it is in any way sensible or reasonable that it should even make the attempt. A wide experience of human nature, gathered from many fields of observation, suggests the impossibility of any strong popular movement without this kind of appeal. Perhaps one reason why success has been so slow and advance so uncertain is to be found in a certain fastidiousness, more of the intellect than of the heart, which has hesitated to commit itself to the great tides of popular feeling, and to use simple and effective weapons of popular influence. Much of the imagery, many of the familiar phrases, which have dominated the religious imagination are passing into a limbo of ineffectiveness, from which the advocates of the old theological regime try in vain to summon them. It is the opportunity of liberal religion, which will test its resources to the uttermost. But it has still much to learn from the psychology of the crowd and the art of popular suggestion; let us say frankly from the methods of successful advertisement turned to holier uses.

## LIFE, RELIGION & AFFAIRS.

### AFFORESTATION AND UNEMPLOYMENT.\*

BY W. PHIPSON BEALE, K.C., M.P.

THE subject of afforestation, which has received spasmodic attention from time to time during the last 25 years, from the point of view of the national interest in the production of timber, has entered upon a new phase of great interest to social reformers since the publication, in January, 1909, of the Report of the Royal Commission on Coast Erosion on the question whether afforestation could be made an effectual means towards the solution of the unemployment problem.

It may well be asked how it happened that a Royal Commission appointed to deal with the erosion of the coast came to deal either with forestry or with unemployment? The Commission was appointed in 1906 to inquire about erosion and (among other things) whether "further facilities

\* The substance of this article was given as a lecture at the recent summer meeting of the National Conference Union for Social Service at Oxford.



should be given for the reclamation of tidal lands." Investigation of this subject produced remarkable evidence of reclamation works undertaken in order to find work for the unemployed, and of labour for the purpose found and supervised by the Salvation Army. This seemed to open up a very important side of the question, whether it was for the national benefit that "further facilities" should be given, and the economic question of the utilisation of reclaimed lands for any profitable purpose, and, among others, for planting, fell to be considered. It came to the notice of the Board of Trade that the Commissioners were incidentally considering the question of afforestation and unemployment on the small scale which reclaimed lands would afford, and, being minded to utilise these investigations and extend their scope, the Board of Trade caused the mandate to the Commissioners to be enlarged by the addition of the question:—"Whether, in connection with reclaimed lands or otherwise, it is desirable to make an experiment in afforestation as a means of increasing employment during periods of depression in the labour market, and, if so, by what authority, and under what conditions such experiment should be made?" At the same time, several new Commissioners, being experts in forestry, were appointed.

Under the words "or otherwise" the question of the afforestation of all suitable lands in the United Kingdom came in. The subject had been partly dealt with by previous commissions and committees. In 1885 a Select Committee of the House of Commons was appointed, which was re-appointed in 1886 and 1887. In 1902 a Departmental Committee of the Board of Agriculture was appointed. The reports of both these committees brought into strong light (1) the defects of British woodlands from the timber-producing point of view; (2) the probable falling-off in the supply of foreign timber, and the advantages of establishing a home supply; (3) the social and economical advantages of forestry in bringing or keeping a larger population on the land, and facilitating ancillary industries. Both recommended national provision for instruction in forestry. The Report of the Departmental Committee (which appeared in 1906), although it laid stress on the large extent of land which might profitably be used for afforestation, expressed the apprehension that "No individual effort is likely to cope with such extensive afforestation," but, nevertheless, the committee "did not feel justified in urging the Government to embark forthwith upon any general scheme of afforestation under present circumstances." They contented themselves with urging the planting of crown lands and the establishment of "demonstration" forests for educational purposes. Another Department Committee, appointed by the Board of Agriculture, in 1907, to report on Irish Forestry, issued a report in 1908, which contained a definite statement that a comprehensive scheme could only be carried out by or under the direction of the State, and that "such a scheme, including the preservation and extension of existing woodlands and the creation of new forests, would be a sound investment for the nation."

It became the duty of the Royal Com-

mission to come to a definite conclusion as to the probable quantity of land in the United Kingdom which could be used more profitably for afforestation than for other purposes, and, as to the economical results of afforestation of such lands, and incidentally whether the margin of profit allowed the employment of unskilled labour to any extent which could mitigate the difficulties of finding work for the ordinary unemployed but not unemployable workmen.

The report puts the quantities of available land in the United Kingdom at a minimum of 9 million acres. The figure could not be ascertained by actual measurement, but was arrived at by an estimate of the amount of land under a given altitude above sea-level, which was let at rents below a certain amount. Tables are annexed to the report showing the results on the suppositions (1) that the land could be acquired and fenced with all incidental expenses at £6 10s. an acre; (2) that it could be planted (including cost of plants and all incidental expenses) for another £6 16s. 8d. per acre; (3) that administration expenses would be 4s. per acre per annum, and (4) that the period between planting and final felling is 80 years. These tables are worked out, allowing compound interest at 3 per cent. on all outgoings, and show (1) for the planting of 6 million acres at the rate of 75,000 a year for 80 years, a loss during the first 40 years, rising from £45,000 in the first year to £1,565,000 in the 40th year (when profit from thinnings first comes in), then a varying result amounting practically to the forest being self-supporting till the 80th year is approached, and after the 80th year (when the first planting is mature) an annual profit of nearly £10,000,000; (2) for the planting of 9 million acres at the rate of 150,000 acres a year, a loss during the first 40 years, rising from £90,000 to £1,800,000 per annum, then a self-supporting period till the 61st year, when the profit rises rapidly to an average of £17,411,000 per annum. In both cases, the ultimate annual revenue represents more than 3½ per cent. on the excess of accumulated charges over accumulated receipts to the end of the 80th year. These results may be optimistic. The estimates of cost are based on precise evidence, the computation of available land, upon estimates only, but they are presented as a fair conclusion from the evidence, and, making every allowance for distrust of "expert" evidence, they may be taken to establish the fact that there is no reason to doubt that forestry, undertaken by the State on a large scale, will be a profitable investment for the nation. There are other considerations brought out by the evidence in addition to the reports of previous committees, which justify the strong recommendation to try the experiment. The rise in price of native timber appeared to be absolutely certain in the near future. The fact was brought out that for every one person now employed on "mountain and heath land" some ten persons would be employed if that land were afforested, and this without taking into account the ancillary trades that might be expected to spring up in the neighbourhood. There was strong evidence that the nature of employment in forestry

is such that it could be conveniently combined with small holdings, and thus facilitate the re-population, or at least check the depopulation of rural districts.

For full results, or even good results, a wide power of acquisition of suitable lands (including lands for roads, mills and ancillary purposes) is essential, and here the landlord class naturally claim to be let alone if they are doing, or are willing to do their best, and to act under State supervision. It is not necessary to deny that there are some who are worthy of all encouragement, but the grave difficulty comes in of securing continuity of afforestation unless the State supervision practically displaces the reality of the ownership. Whatever arrangements may be ultimately made with some owners, the benefits of afforestation can only be secured by making it a national matter.

Then, how far can this national scheme be made to assist the solution of the "unemployment" difficulty? The report, as a whole, deprecates any experiment which would not be profitable in a commercial sense, and confines its bearing on the unemployment question to the proposition, well supported by evidence, that the willing unemployed might be put to the work of afforestation, and even trained to be skilled therein without any such increased expense as to destroy the margin of profit. It was hardly possible for the Report to go beyond this, considering that even such strenuous advocates of a national effort to save the unemployed as Mr. Keir Hardie and Mr. George Lansbury were emphatic on the point that forestry should proceed on commercial lines. But for the social reformer there seem to be other considerations which may well be founded on this report. Granted that the extra employment would give great relief under present circumstances, would the ultimate result be anything more than an increase of the total population leaving the population of unemployed the same? Would it not be wiser in a national scheme to forego some of the so-called "commercial" profit in order to secure some of the great benefit which would accrue to the nation from the rescue of the unemployed? This will be found dealt with in some parts of the evidence taken by the Commissioners, though only casually mentioned in the report. If the extra cost of employing an unskilled but willing labourer amounts to as much as 12s. 8d. a week (a figure mentioned in evidence as a *maximum*), you have to compare that with the cost of keeping the man and his whole family under the present poor law, to say nothing of preserving the physical stamina of deserving men, instead of leaving them to swell the number of the most undesirable class.

Actual experiments there have been in the employment of unskilled labour for forestry with varying results—in Glasgow bad, in the Midlands good; but nowhere does the experience point to failure if necessary care in selection and supervision be taken, and nothing displaces the suitability of forestry (if undertaken on a large national scale with ample compulsory powers) to be used in connection with any scheme for dealing with the unemployed which may be the outcome of the recent



reports of the Poor Law Commission on the main grounds, (1) of its profitable nature, allowing a large margin for training of labour, (2) of its creating the demand for work exactly at the seasons of the year when other employment is usually scarce, (3) of the suitability of that work for preserving the physical stamina of the class whom it is most desirable to rescue, (4) of its adaptability to increase or diminution in times of abundance or slackness in other employment, as the evidence showed that considerable variation in the rate of planting would make no appreciable difference in the economic results.

The social reformer will do well to urge on and support a demand for a national experiment, placing in the forefront its probable results in actual commercial profit in creating more permanent employment and arresting rural depopulation, but ready to seize upon it as a powerful aid to any attempt which is made on the lines of the recent reports of the Poor Law Commission (preferably the minority report) to organise labour so as to save the unemployed, but employable, from going under in times of depression.

### THE POETRY OF THE SUPER-TRAMP.

It is impossible to define the distinctive quality of Mr. William H. Davies's poetry. Though he is a Welsh-speaking compatriot, his poetry is comparatively free of that particular kind of myth, fairy and witchcraft mysticism which characterises so much of our modern Celtic revival. It has become a literary, or, at least, a journalistic, fashion to speak of the "Celtic spirit" as if it were something uniquely racial. Even to shrewd a writer as Mr. G. K. Chesterton, while protesting that there is no such thing as an Anglo-Saxon race, talks of the Celtic spirit as if he knew the formula of its composition, and in his great little book on Watts he repeats not a few of the old fallacies. "The dominant passion of Mr. W. B. Yeats or Sir Edward Burne-Jones is in the word 'escape'; escape into a land where oranges grow on plum trees and men can sow what they like and reap what they enjoy. . . . Atmosphere and gleaming distances are the soul of Celtic greatness. . . . There are abysses in Burne-Jones which Watts could not understand, the Celtic madness, older than sanity, the hunger that will remain after the longest feast, the sorrow that is built up of stratified delights." All this undoubtedly belongs to the Celt, but it also belongs to the Englishman, the Indian, and the Japanese—because it belongs to human nature. On the other hand, Watts was no less a true Celt in the massiveness and austerity of his art than Oliver Cromwell in action and George Eliot in fiction. Mr. William H. Davies has little of the Celtic spirit as Mr. Chesterton understands it. He has a deep but simple love of Nature; not the superficial sentiment of a picture admirer who contemplates the surface and misses the depth, nor yet the scientific curiosity of a mere naturalist. His is the steady, elemental passion of the root for the soil.

"Let others praise thy parts, sweet Nature; I  
Who cannot know the barley from the oats,  
Nor call of bird by note, nor name a star,  
Claim thy heart's fulness through the face of things."

Again he is not of the Celtic spirit if one understands by that the insatiable craving for colour, radiance, and the encrusted splendour of decorative effect which has been characteristic of certain Welsh artists like William Morris. The words used by the Super-Tramp are usually the wild flowers of speech, simples of the hedgerow. There are few exotics among them. To read him after some of our modern poetry is to pass from a heated conservatory into a clover field. If you want to bathe your hands in precious stones and roll your tongue in a sensuous luxury of sounds, you should go elsewhere—to Mr. Stephen Phillips' "Herod," for instance. Mr. Davies's vocabulary owes little to that "band of words, the Prætorian cohorts of poetry." It is outside the aristocratic coterie of language and keeps "in touch with the great commonalty, the proletariat of speech." Francis Thompson, of whom I wrote recently, says, "It is with words as with men; constant inter-marriage within the limits of the patrician clan begets effete refinement, and to reinvigorate the stock, its veins must be replenished from plebeian blood." It was probably the truth of this that Wordsworth felt when he sought a new poetic language from the Dalesmen. There was much good sense in his instinct. If he cannot pass beyond the merely patrician clan and discover a royal lineage by inventing and anointing new words, then the poet can only avoid a stale, shabby-gentility of expression by speaking the broad dignified language of the people. This is, in the main, what Mr. Davies does. He communicates sincere experiences in common and unsacramental words—common not in the trivial sense, but common to the great heritage of English speech. Working through such a natural and sincere medium, the freshness and strength of his inspiration produce an uncommon effect. "Before I had read three lines," says Mr. Bernard Shaw, "I perceived that the author was a real poet. His work was not in the least strenuous or modern; there was in it no sign that he had ever read anything later than Cowper or Crabbe, not even Byron, Shelley or Keats, much less Morris, Swinburne, Tennyson, or Henley and Kipling. There was, indeed, no sign of his ever having read anything otherwise than as a child reads. The result was a freedom from literary vulgarity which was like a draught of clear water in a desert."

Not that he is insensible to the golden music of words. He can write of—

"A deafening shout  
Like wild Pacific, when he leaps and falls  
At Raratonga, off a coral reef."

Nor that he is blind to "atmosphere and gleaming distances." Standing near the South Wales coast he looks to—

"The far beyond, where lived Romance  
Near seas  
And pools in haze, and in far realms of trees."

I saw where Severn had run wide and free,  
Out where the Holms lie flat upon a sea  
Whose wrinkles wizard distance smoothed away,  
And still sails flecked its face of silver-grey."

He loves to live in a mirage, in the indolent stillness and the breathless peace of things.

"O now with drowsy June one hour to be!  
Scarce waking strength to hear the hum of bees,

Or cattle lowing under shady trees,  
Knee deep in waters loitering to the sea."

This is more than a delicate sketch in water-colour. It is a loose-limbed repose and a forgetting full of sweet remembrance.

The matter of his verse includes a rich diversity of subjects. His tramp experiences reappear. Lodging-house characters are represented with quaint humour and sympathy. The squalor and the dark despair of his vagrant life stand pitilessly, or rather pitifully, revealed. Yet if these were the nursing conditions of his genius they were surely not wholly of the evil one. Certain it is that the product is a personality most touchingly human. What could be more simple and unaffected, more movingly free from sentimentalism, than his verses on a blind child?

"Her baby brother laughed last night,  
The blind child asked her mother why;  
It was the light that caught his eye.  
Would she might laugh to see that light!

"The presence of a stiffened corse  
Is sad enow; but, to my mind,  
The presence of a child that's blind,  
In a green garden, is far worse."

"She felt my cloth—for worldly place;  
She felt my face—if I was good;  
My face lost more than half its blood,  
For fear her hand would wrongly trace."

The man who could write that, however sottishly he may in the past have indulged the "Soul's Destroyer," was not far from the heart of Christ. Perhaps it is the sense of the greater sin of the studied vices of the strong and the comparative innocence of the weaker victims of temptation that keeps this poet uncensorious before the poorer creatures of the road, the tavern, and the gaol. The outcast and the dissolute are familiar figures in his pages and doubtless some of our Pharisees and Scribes will murmur, saying: This man receiveth sinners and eateth with them.

"I know thy fall: those sins we grow to love

Were only done at first that Youth might prove

Courage to follow Age; which now at last

Are sinful habits that have bound him fast.

"A bite of food, a pot of ale or stout,  
A murder everyday to talk about;  
And though the sun with crimson fills the sky  
Thou wilt not raise thine eyes to him on high."

The same righteous and respectable order will also be offended with some of his metaphors. They are too direct, too innocently and strongly natural—such indeed as grown-up children might employ.



"The Wind" is built up of similes which no one else has ever ventured to use, and yet the reader's judgment would not be worth much if he did not pronounce the total effect to be a fine poem. As a rule he dwells like a child on the soft and dainty aspects of Nature. Herrick himself has not given us anything more deliciously simple than Mr. Davies's two verses on "The Rain."

"I hear leaves drinking rain ;  
I hear rich leaves on top  
Giving the poor beneath  
Drop after drop ;  
'Tis a sweet noise to hear  
These green leaves drinking near.

And when the sun comes out,  
After this rain shall stop,  
A wondrous light will fill  
Each dark round drop ;  
I hope the sun shines bright ;  
'Twill be a lovely sight."

His feeling of the sea is as full of terror as it is of beauty. In one of his poems he tells of a mother distraught about her sea-gone child. He comforts her by singing of the playful joy of the ocean, then passes to a deeper note—

"The great sea-wind, so rough and kind ;  
Ho, ho ! his strength ; the great sea wind  
Blows iron tons across the sea ;  
Ho, ho ! his strength ; how wild and free !"

Again he modulates to assure the mother that the sea's wild horses

"Kick with padded hoofs and bite  
With teeth that leave no marks in sight."  
And then suddenly we have the full horror upon us,

"That night I saw ten thousand bones  
Cofined in ships, in weeds, and stones.  
Saw how the sea's strong jaws could take  
Big iron ships like rats to shake.  
Heard him still moan his discontent  
For one man or a continent.

"I saw that woman go from place  
To place, hungry for her child's face ;  
I heard her crying, crying, crying ;  
Then, in a flash ! saw the Sea trying  
With savage joy and efforts wild,  
To smash his rocks with a dead child."

But it is another Apocalypse than this dread one of the great sea giving up its dead that is habitually his. It is that vision of the Earth-Soul which Professor William James gave us recently when interpreting Fechner.

"When man shall stand apart from this dear world,  
And have his vision's manifold increase,  
To see it rolled at morning when the sun  
Makes lamps of domes and light-houses  
of fanes,  
With its green fields, blue waters, and its hills  
And smiling valleys filled with brooks  
and flowers ;  
To hear the music of the world once his,  
Singing in unison with other spheres—  
He shall exclaim, 'I have God's second heaven  
Ere I have known the wonder of His first.'"

J. M. LL. T.

## A MEDITATION IN SICKNESS.

I HAD tried to sleep, but the deadening effect of the cocaine had now gone off and I was conscious of a distinctly unpleasant sensation where the cautery had taken place. I arose from my uneasy bed, and, pulling up the blind, looked out upon the night. The prospect of sky visible was not wide, but I knew that if only I could go out and get upon the hill which was outlined against the sky, I should be conscious of the roll of the earth eastward, and the pulsating throb of the stars, "which are the brain of Heaven."

Meantime, there was the pain I was conscious of. Not very bad pain, perhaps, but quite unpleasant enough, especially as I had been told it would last some days. It was useless trying to sleep, so I fell to desultory meditation. . . . A poet had written of a sleepless night that "planet to punctual planet chimed," and yet he fancied he heard "the awful wail of lone Eternity." And one of the great Victorian teachers had asked whether it would ever come to pass that life would cease on this earth, and "the shrill hail fall on a naked world." . . . Was there, in truth a beneficent power behind nature, "an eternal, not ourselves, that makes for righteousness" ? . . . Someone had recently told me that I "had no science." Very likely, but this did not alter the fact that I could feel pain acutely, or prevent me from feeling intensely the majesty of the stars, the magic of the spring and the glory of the summer, though the latter had come to us heralded and accompanied by nearly incessant rain. Was it not Emerson who, speaking of a fine summer, said "and the never-broken silence, with which the old bounty goes forward, has not yielded one word of explanation." Was there ever a word of explanation from nature ? She cares not for our agony and pain. Nay, she seems to say when we cry out against sorrow or pain—

"Is it for this you wail so wild  
As though the very world were dead ?  
Arise, arise !  
Trouble not the tranquil skies !"

. . . But, on second thoughts, is this quite true ? In one sense, we may say that nature does care for us, when we are in pain of mind or body. Had I not just proved this by the feeling of unity and calm which the prospect of the mid-night heavens had awakened in me ? Again, our fellows care for us, and as they, too, are parts of nature's great unity, we may say that she cares for us in another way. Or, perhaps, it is the Power behind nature. Well, our fellows are the expression, or rather one of the expressions of that Power. And if the sense of unity and calmness and the care be there, let us be content. . . .

"There is no real progress in the world," said my friend, who had told me I "had no science." "Civilisation gets up to a certain point and then there comes a cataclysm, and it all has to be begun over again." Not so, for if there be cataclysms, still each form of civilisation rises higher than the one before it. Man cannot go back. He is "haunted for ever by the Eternal Mind." It seems probable, too, that the average intelligence of mankind is higher now than it ever was before, and,

consequently, there is more appreciation of what the past has left with us. Some of us may use the words of Cleon and say—

"I have not chanted verse like Homer,  
no—  
Nor swept string like Terpander, no,  
nor carved  
And painted men like Phidias and his friend :  
I am not great as they are, point by point,  
But I have entered into sympathy  
With these four, running these into one Soul."

Other spectres of doubt and dismay arose. A sentence in one of Thomas Hardy's novels came to my mind, where he suggests that the modern man has come to realise that life is "a thing to be put up with, replacing that zest for existence which was so intense in early civilisations," and that this is reflected in the sad look in the faces of the moderns. Indeed ! Where were these early civilisations then ? We do not find a zest for existence in some of the Greeks as reflected by their writings. Had the Roman noble such a zest for existence ? Or is the picture true as painted by Matthew Arnold ?

"On that hard pagan world disgust  
And secret loathing fell.  
Deep weariness and sated lust  
Made human life a hell."

Besides, how else would Mr. Hardy have had man progress, save through struggle and pain ? Sometimes we are foolish enough to wish that one we love could retain for life the fresh beauty of youth. But we should know better and realise the truth of Mr. Yeat's lines—

"How many loved your moments of glad grace  
And loved your beauty with love false or true,  
But one man loved the pilgrim soul in you  
And loved the sorrows of your changing face."

What is true of the individual is substantially true of the race. The pilgrim soul of humanity must struggle on. And if in its progress it shows in its features something of the strain it has to endure, it is but as the light feature of boyhood deepens into the nobler look of man's maturer years.

## CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

### SOCIAL SERVICE.

SIR,—Will you allow me to draw the attention of those of your readers who are interested in social questions to a small book recently published by Prof. J. H. Muirhead of Birmingham University, entitled "The Service of the State" ? It contains a clear and simple statement of the philosophical views on the evolution of society held by the late T. H. Green, which he made the basis of his teachings on the value and the methods of social work.



It is such a philosophic basis that we all need, for our thinking as well as our doing, and this one not only helps to make clearer the ideals at which we are aiming both for society and the individual, but it shows how those ideals are, here and now, in process of gradual realisation, and it enables us also to estimate aright the value of underlying principles, among them those of co-operation and continuity, which Mr. Martley has set before us as essential requisites to any worthy conception of social service.

August 10. CATHERINE GITTINS.

### GUILDS OF HELP.

SIR,—District visiting, when well done by the Anglican Church, is very much the same kind of work, as your correspondent A. M. Butterworth points out, as that done by Guilds of Help.

I will mention two reasons, however, for the existence of Guilds of Help. The powers-that-be in the Church, when short of visitors, will not always accept the co-operation of people who are gladly accepted by Guilds of Help. And the Guild of Help is the more powerful.

In the parish in which I live, the vicar looks with dislike on Unitarians, and not with any wish to co-operate with them.

A district visitor has usually the curate and the incumbent to rely on. A helper has a larger backing. The mayor is the president of our guild, the whole of the municipal departments are ready to co-operate with us and contain members of the guild among their staffs. Lawyers, doctors, people of business experience, of philanthropic experience, of wealth are of our membership. And through our committees and officers we are in touch with all of these; so that as far as my experience has gone, I have never wanted for skilled advice, money, or any other help with cases.

In one of my cases there is what might be called extreme, but hardly harmful, overlapping. There is the Anglican district visitor, who, I understand, calls once a month with the parish magazine, the district visitor from the local unsectarian mission, the health visitor from the mother's meeting attended by the wife, and fourthly myself from the guild. Though this family has property, they were threatened with the selling of the furniture for rates, which would have meant the loss of the man's situation, a good one, held for many years. The Guild of Help was applied to by the health visitor. The money was found to pay the rates and discharge a County Court judgment, and is being gradually repaid through the guild.

THOS. S. WICKSTEED.

West Croydon, August 9.

### COLLECTING SAVINGS BANKS.

SIR,—A committee of the Charity Organisation Society is at the present time making inquiry into the establishment and mode of working of a special class of banks for small savings, known as collecting savings banks.

These banks are frequently connected with churches, chapels, and philanthropic institutions, the depositors being asked to save their money by honorary collectors, who call at the homes of the people.

As a preliminary to the inquiry, I am desirous of drawing up a list of all such banks in the British Isles. I have already some useful particulars, but unless I can make the matter known publicly I shall not be able to secure the details I need.

I shall therefore be obliged if you will allow me, though the medium of your columns, to appeal to those who may be connected with such banks, and who may know of their existence, and have not already communicated with me, to send me the name and address of the secretary or of some officer with whom I may communicate.

C. S. LOCH, Secretary.

Denison House,  
296, Vauxhall Bridge-road, S.W.  
August 6, 1909.

### BOOKS AND REVIEWS.

THE GOSPEL OF RIGHTNESS. A Study in Pauline Philosophy. By C. E. Woods. London: Williams & Norgate. 5s. net.

IN his study in Pauline philosophy, bearing the title "The Gospel of Rightness," Mr. Woods has made a valuable and suggestive contribution to the subject. He tells us that his work can claim to be little more than a series of notes for a more extended work. This means that he is conscious that he has not covered the whole ground, and that he has left many problems unsolved. One interest of the book lies in the fact that it exhibits the application of a truly Hegelian dialectic to the teaching of Paul, with many illuminating results. The Pauline message, in a word, is Christhood, and "Christhood is the great and all-embracing mystery that includes and reconciles the lesser mystery of the Opposites which we find existing in man and in the world." Mr. Woods works on the idea that to the mind of Paul the universe presented itself as a series of essential contrasts, which find their unification in the fact revealed in Christianity. Life and death, spirit and matter, sin and grace, works and faith, law and gospel, all find their explanation in a final imperative harmonising idea—that of Christhood. Of this idea Jesus is the living historical exponent, revealing the essential nature of that spiritual manhood to realise which is the final aim of God, and the justification of human history.

Mr. Woods has treated Paulinism throughout his book as a philosophy. There are two elements, however, which enter into it very vitally and which create the great obstacles to a merely philosophical exposition. The first is the occurrence to Paul on the road to Damascus, the contact with the risen Christ as an experienced fact. The second is the eschatology of Paul. Mr. Woods rather skirts the real difficulty that these and the results to which they lead produce. For instance, that Christophany of Paul's was controlling in his thought of the resurrection of the dead. It was a part of the proof that the spirit lives after a definite event which is a biological and not a moral event, and which everyone comprehends when the term "death"

is mentioned. Now the moral connotation of such terms as "life," "death," "resurrection," as used by Paul, is well elucidated by Mr. Woods in the general view he gives of Pauline philosophy. But Paul uses these same terms with a purely biological connotation, and the two quite different meanings are with him apparently interchangeable. Paul uses these terms to cover two ranges of idea. How can this be justified or even explained? To rise from the death of sin does not mean to our mind the same thing as to rise from the death of the graveyard. There is no thread of connection between them except a merely nominal one. But with Paul they were somehow not merely connected but identical. What was the bridge by which he was constantly crossing and re-crossing between the moral and the biological? This is not a detail. It is one of the fundamental mysteries of Paul. Mr. Woods seems to be able to do little more than hint that there may be some interconnection between life on the spiritual and on the physical plane, of which in our present state of ignorance we know nothing—which is to leave this problem of Paulinism precisely where he found it. In doing this the author has after all only done what the greatest interpreters of Paul have been obliged to do. But perhaps when Mr. Woods produces his larger treatise, we shall have this and similar questions arising from the elements in Pauline theology, of which mention has been made, dealt with as suggestively as those treated in the present work.

IS A WORLD RELIGION POSSIBLE? By David Balsillie, M.A. London: Francis Griffiths. 4s. net.

THE answer here given to this question is in the affirmative. In opposition to Professor Ridgway's British Association address, Mr. Balsillie holds that it is going too far to hand over the human race to the tender mercies of environment and to the crude version of Darwinism which allots to the different races of men their appropriate religions in accordance with materialistic conditions and natural selection. It is, on the other hand, "vain to attempt to derive the materials of a world-religion from any philosophical system." Not philosophy, but some concrete realisation of the religious ideal in a human personality, is what the religious consciousness seeks to found upon. The Founder of Christianity meets this need. The simple morality of Jesus and his teaching of God's Fatherhood seems to the writer an all-sufficient creed. He would have the churches give wide latitude to different forms of doctrine and ritual, but accept as their basis the kind of teaching which is prevalent in Unitarian churches (although he does not appear to know that this is so), and he calls upon the National Church to lead the way. "A simple natural religion such as Jesus certainly taught, unencumbered with metaphysical subtleties, would commend itself to the common intelligence and regain influence over the masses. One gathers the impression that the author has not had experience of present-day attempts to popularise a simple religious faith. His conception of what is necessary



to meet the world's religious need relates almost exclusively to morality and conduct. With religion in any deeper sense than this he scarcely deals. It is true that he propounds a form of philosophic idealism, in contrast to the views of Professor James, Mr. Mallock, and Dr. McTaggart. But philosophy, as he admits, is insufficient, and he has nothing else to put in its place, as we strongly feel when he criticises some of the teachings of Mr. R. J. Campbell, which he dismisses as "reveries of the infinite." His criticisms, however, are always fair and clearly expressed, and his work is a careful piece of thinking.

THE book of Ecclesiasticus is, for didactic purposes, the most valuable part of the Apocrypha, and it is a pity that it is not used more frequently for lessons in divine service. It is for other reasons an interesting book, and students of it will be glad to have the edition of the GREEK TEXT OF CODEX 248, which has just been issued by the Cambridge Press under the editorship of Mr. J. H. A. Hart, of St. John's College (pp. xviii., 377. 10s. net). It is a learned piece of work, with prolegomena, appendices, textual commentary and everything handsome about it. And it raises some important new problems for the scholars, for if Mr. Hart is right, the date at which Ecclesiasticus was written and translated into Greek is earlier than has been usually supposed.

## SERMON.

### THE VISION OF THE WHOLE.\*

BY PRINCIPAL CARPENTER, D.D.

1 Cor. xiii. 9-10: "*We know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away.*"

THE confession of the Apostle, "we know in part," is re-echoed by the higher minds of every age. One civilisation declines and another takes its place; nations arise and make their contribution to the world's store, and pass away; but the shadow of the unknown still broods over our life. The sciences have received unexampled additions in our own day, yet the sense of incompleteness is still stamped on their achievements, and every fresh discovery brings with it also fresh sense of limitations. The universe of our modern thought is incomparably vaster than the world on which Paul looked. The seven heavens which rose above the horizontal circuit of the earth, and provided the dwellings for the angelic orders—the thrones and dominions, the principalities and powers—have been dissolved into the mighty deeps of space, where innumerable suns range themselves at incredible distances, and yet leave room for myriads more beyond. The perspectives of history recede into the dim past, but the æons of man's life upon this globe are only as moments of the great world-day. For space and time know no bounds for us; but the infinite and the eternal, though they may be the objects of our vision, lie beyond the grasp of our knowledge. We pass from planet to star to find that

the messages of light, though they be hoary with antiquity, report that the same substances are found from sphere to sphere; but what matter is, how it came into being, whence it was derived, or by what processes it assumed its various forms, we cannot tell. We only know in part, and prophecy, like knowledge, must wait and trust till that which is imperfect shall be done away in the fulness of the Whole. Nay, even if we push the inquiry into the sanctuary of our own being, where we are most at home, and think ourselves the most secure, and ask "what is knowledge, whether partial or complete?" and "what is it that knows?" the queries will recoil upon the questioner, for who has fathomed the mysteries of his own self?

And yet do we not know? For what other purpose does this University again open its doors and spread its feast of learning? To what end do you come hither from east and west, and north and south, if it be not to sit down in the kingdom of truth. You are bidden to no easy excursion where you may linger quietly on leisured ways. You are called to strenuous purposes and serious thought. Great themes are set before you in history and literature, in art and science, in the forms of human speech and the institutions of human life. What is your interest in these high studies? Have you come only as to a pastime of the wits, for some new pleasure of intellect or of imagination? Do you seek here the amusement of a higher kind of sport, where you may play with ideas instead of with the racquet and the oar? Then you will miss the finest issues of the teaching which is offered to you. Nothing worth calling knowledge even in part is possible without steady discipline of mind and will. The mere satisfaction of curiosity, the languid interest in intellectual distraction, will never bring you into vital relations with any field of human activity. You will go away unquickened because you have not prepared yourselves to receive those impulses of vision which come through the contact of mind with mind, and light the solitary hours of after-days with unforgettable illumination. Who that has wrestled or toiled alone, and made difficult conquests, or won unexpected insight, can ever lose the memory of the hour—the book—the voice, that brought the freshness of wider thought, or revealed the inner significance of some deep emotion he had been afraid to trust? The real gain to many a younger student who comes out of the stir and stress of life to seek here the clue and meaning of his work, lies in the perception, at first dim and indistinct, then growing ever clearer with the light, that his knowledge is not only in part, *it always stands related to a larger whole*. That Whole, indeed, he may not fully see. But he is conscious at any rate that it is there; and in that relation lies the assurance of faith, and the witness of a Mind that answers ours.

This is in truth the great idea that rises to meet us out of that intense and vivid life which is proposed to you as the chief subject of your study in the coming days. What is it that the best thought of Italy is for ever striving to express through those wonderful centuries which constitute an

imperishable spiritual treasure for mankind, if it be not the passionate conviction of the unity of all existence, and the divine intention which animates the Whole? It may sound strange to proclaim such an idea as this above the confused tangle of politics, the faction fights, the rivalries of cities, the plots of nobles, the intrigues of popes, or the splendid sumptuousness of self-indulgence in the later age of the Italian Renaissance. Yet it is mainly this thought, as the chief Dante lecturer in this Summer School has taught us, which has won the sympathy and awakened the enthusiasm of so many a student of the present hour. Trace it through the ideals of education, before physical science in our modern sense was born, ere Galileo had weighed the atmosphere or showed the satellites of Jupiter, or Galvani had demonstrated electricity. It was still the aim of the mediæval thinker to conceive nature as a unity, to present her powers and forces as all knit together so that nothing was fortuitous or incoherent, to disclose the internal connections which led all events to follow a path of ordered law, and fulfilled a purpose and responded to a will beyond themselves. Remember, for instance, the great allegorical fresco in the Spanish chapel of Santa Maria Novella in Florence, where the seven Liberal Arts, which formed the course of what we should call University training, rising through music, astronomy, geometry and arithmetic, culminate in the science of numbers, constituting the mystic bond of heaven and earth (represented by Pythagoras), while above sits philosophy, holding a mirror, which reflects the divine creation of the world. This conception, inherited from Greek sources through "the Master of those who know," could only express itself imperfectly through imaginative forms which our day has long discarded. No careful reader of the *Divina Commedia*, however, can fail to see the significance of the clear-cut and precise conceptions of physics and astronomy which make the external framework of the poem, and provide a place for every object, and for every event in the vast Whole which is at once compassed and pervaded by the heavenly will.

Or see the same idea assuming a thousand forms in art as the continuity of history is depicted from Eden to the Judgment, by the colossal genius of Michael Angelo, for example, in the Sistine Chapel. The sequence of the great drama from creation to redemption is repeatedly displayed, with consecrated emblems of incomparable majesty, so as to link the life of each beholder to a purpose infinitely vaster than his own. The modern traveller hastening from place to place, unable to extricate himself for more than a few days or weeks from the endless roar of politics or commerce, looks with impatience on those rows of silent figures which have not changed their attitudes for centuries. Their static monotony has no meaning for him. Think, however, of the impassioned strength of Tintoret as he placed upon the wall of the great chamber in the Doge's palace at Venice that marvellous vision of a glorified humanity in the heavenly sphere. There are patriarchs and prophets, there are heroes and saints, there the warrior and the teacher, there the priest and the king, there the poet

\* A sermon preached in Manchester College Chapel, Oxford, on Sunday, Aug. 1, on occasion of the biennial meeting of the Summer School of University Extension.



and the sage, and the multitude of all lands and tongues that no man can number, the dim common populations who have done the world's work and borne the world's pain, and share in the victory of immortal good. In range after range they rise towards the central light. Mysterious and translucent hues fall on their upturned faces as they contemplate the marvels of the everlasting will. The warfare and the strife are ended, the triumph over evil is achieved, all sin is purged away, and in the fulfilment of their Maker's purpose, in the rapture of union with infinite purity and wisdom and love, there lie the secrets of undying joy.

From yet another point of view the demand for unity calls philosophy to its aid, and insists on constructing an intellectual interpretation of existence founded on the nature of reason, the significance of human thought, and the law of right within the heart. No serious student now can pass by the profound ideas which passed from the Greek thinkers through Augustine and Boëthius into the theologians and mystics of Italy, as they wrestled with the tremendous problems of time and creation, substance and eternity. The greatest of the Western fathers, who, though African by birth, owed his conversion to Italy, had planted in the heart of Latin Christianity the sublime conception of the absolute life of God, transcending the conditions of our finite being, the spaces and the successions of the world we know. To reconcile the two aspects of God's nature and activity—the unchanging fount of energy where all ideals are for ever realised and all intention is continuously fulfilled—and the progressive accomplishment of righteousness in the events of human history and the education of the race—this was the task which the mediæval thinkers boldly essayed. They sought to deduce the great dogmas of Church tradition from the powers and weaknesses, the privileges and necessities, of man. But in so doing they really did much more. They provided a foundation for large conceptions of God, the world, and human life, which could endure with permanent significance when the historic forms in which their theology was temporarily clothed, should pass away. The highest philosophy, like the highest religion, is after all an *insight*. "The pure in heart," said Jesus, "shall see God." This insight rests, indeed, upon the facts of experience, sifted, combined by reason, which seeks to bring all things into one field of vision, and purged by affection which lifts the soul above all self-regards. Thus is each part set in relation with a perfect Whole. When Dante has accomplished his long pilgrimage, and has been borne through sphere after sphere to look upon the central glory, he sees gathered within its depths, bound by love into one volume, the scattered leaves of all the universe. The separate objects, powers, happenings, spirits, their functions and destinies, make up but one mighty book of being. He beholds "substance and accidents and their relations" fused together after such fashion that what he tells of is one simple light. It was the light of the eternal flame, "the love that moves the sun and all the stars."

And this vision of the Whole remains when the external forms with which it is for a while associated have fallen away. The conventions of mediæval religion can be withdrawn and leave it in its lofty purity. Outward observance and formal regulation, nice calculations of amounts of sin and corresponding proportions of penance, the whole apparatus of satisfaction and absolution, disappear, but the bottom facts of experience remain. In well-known words Dante himself pointed to the abiding meaning of his poem. "The literal subject of the whole work," he told Can Grande, "is the state of the soul after death, simply considered. But if the work be taken allegorically, the subject is man, as by merit or demerit, through freedom of the will, he renders himself liable to the reward or punishment of justice? Here once more is the note of the universal, here the vision of the Whole, applied to the tangled intricacies of human life. And with this clue he grapples with the most dire problems of mediæval theology, and undertakes to justify the ways of God to man. Over the gates of the City of Eternal Woe he reads the words which tell that "the terms on which we receive the trust of life were fixed by the divine power and are therefore unchangeable, by the highest wisdom and therefore for our truest good, by the primal love, and therefore the kindest." These are the three attributes of that justice which guided the maker of hell. It is the current theological form of the tremendous severity of the facts of life, illuminated by the profound conviction of the Psalmist, "Also unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his work." The moral experience of man is, in fact, independent of his Christian creeds. It was not constituted by the Church; it belonged to him from his original creation; and it supplies the standard no less for the unbaptised than for those who have been presented at the font. The murderers of Cæsar share the doom of the betrayer of Christ, for the Empire was the divine instrument of the world's peace as the Church was the symbol and agent of religious unity. So Trojan Ripheus has a place like Roman Trajan among the blessed; and though Plato and Virgil remain in limbo, yet it has seemed, at least to some students of the *Convito*, that the door is left open for the philosophers to slip out. And with a veiled hint the divine eagle of the Paradise, the fair image composed of God's kings, rejoicing in their sweet fruition, bids Dante note that—

"Many cry Christ, Christ,  
Who at the judgment shall be far less near  
To him than some shall be who knew not  
Christ."

The trial of dogmatic theology at the bar of morals has already begun.

To renew that trial, and to carry it much further, has been the work of modern thought. I need not now rehearse the tale of the new knowledge which has enlarged in every direction our interpretation of the universe and history. It has made the doctrine of exclusive salvation incredible to the mind that has grasped the significant facts of human develop-

ment. But it has in no wise altered the deep meaning of our moral experience. The same powers are lodged within us; the same temptations beset us; the same victories are won; the same defeats are sustained; and man still struggles with ignorance and suffering and sorrow and sin, till he can say *In la sua voluntade e nostra pace*. Our outlook has changed, and the scenery of the universe has reshaped itself to our imagination. But our in-look still gazes on the same high truth of reason, and bows before the same authority of conscience, and marvels at the same holy flame of love. The loftiest figure in Italian history, as it seems to me, next to that of Dante, the man who most resembled him in spirit—I do not of course say in poetic genius—who knew like distresses, shared like exile, faced like dangers, bore like calumnies, endured like desertions, and loved his country with like passionate affection, uttered the same testimony to the supreme realities of life. Mazzini was a product of the modern spirit. He founded himself upon the knowledge of his day. He shared the culture and the principles of the Revolution, and applied them to renew his people's life. But he had also the vision of a seer, and through it, though he suffered, he was strong. In the long years during which he proved, like his predecessor,

"How salt a savour hath  
The bread of others, and how hard a path  
To climb and to descend the stranger's  
stairs,"

he upheld with unfaltering courage the three great ideas of God, of duty, and of immortality. These constituted for him the vision of the Whole. These inspired the new political ideals which made him the prophet of Italian unity. These enabled him to face misunderstanding and obloquy, and to do without personal happiness, secure in God's purpose for the education of the race. Not without grievous buffetings of doubt and anguish did he win his way to peace. Of him, as of Dante, it might have been whispered, "This is the man who has been in hell." "I came," he said, "to my better self alone, without aid from others, through the help of a religious conception which I verified by history. From the idea of God I descended to the conception of progress; from the conception of progress to a true conception of life; to faith in a mission, and its logical consequence, duty, the supreme rule of life; and having reached that faith, I swore to myself that nothing should again make me doubt or forsake it?" That is the high-wrought temper of the martyr, and it presents in its most exalted form the call of our age to each of us. It is the summons of Jesus, "Seek ye first the kingdom of God and his righteousness," translated into the language of our time.

The unity and the spiritual purpose of the world cannot be demonstrated through and through. Only God can understand himself. We know but in part; yet this partial knowledge makes us *trust* the Whole, and above the disasters and confusions of our struggle and pain, above the errors of our ignorance, the mistakes of our blindness, and the sins of our self-will, religion will not cease to discern a realm of solved problems, of completed endeavour, of



realised ideals, of satisfied aspiration where the soul finds its life and peace in God. Towards that high land we must for ever climb. Yet are there moments vouchsafed to us already when we breathe its air and share its joy. Take courage, then, ye who are faint and lonely by the way, appalled by the riddles which you cannot answer, or baffled by the weakness which you have failed to overcome. God does not ask of us to vanquish the world or ourselves all at once; and in order that "that which is perfect" may come, he has linked our being with his eternal purpose, and calls us for ever, by discipline of character and service fitted for each, into the gladness and freedom of his sons. Ever, therefore, "seek we the things which are above, where our life is hid with Christ in God."

## MEETINGS AND SOCIETIES.

### UNIVERSITY EXTENSION.

#### OXFORD SUMMER MEETING.

As many as 1,400 students crowded to the feast of good things provided for them at Oxford during the fortnight beginning on Friday, July 30.

The presence of such an immense number made some modification of the original arrangements inevitable, and for the first time several of the lectures were delivered in the Sheldonian Theatre. Besides the representatives from English centres, students attended from Germany, France, Russia, Japan, Belgium, Holland, Denmark, Sweden, Norway, Spain, Italy, Austria, Hungary, the United States, Canada, and several British Colonies.

The general purpose of the lectures was to illustrate the place of Italy in world history with special reference to its contributions to Literature and Fine Arts; to afford opportunity for the study of some of the more pressing Social Economic problems of to-day in their general relation to the problem of Industrial Peace, and to provide primarily for foreign students a Scheme of Study in English Language, Literature, and Political Institutions. The Bishop of Ripon, who has devoted a life-long study to Italian literature, was to have delivered the inaugural address, but was unable to fulfil the engagement in consequence of ill-health, and his place was fittingly taken by his Excellency the Marquis di San Giuliano, Italian Ambassador to the Court of St. James's, who delivered a brilliant oration on "Italy and its place in the world's history." In the programme of lectures a special place was naturally assigned to a course on Dante by the Rev. P. H. Wicksteed.

A very large audience, completely filling the area and the semi-circle of the Sheldonian Theatre, and overflowing into the upper gallery, gathered to hear his first lecture. Mr. Wicksteed said that the aspect of Dante with which they would be more properly concerned would be the historical one, but as they went on with their study they would find themselves more and more connected with the vital aspect. He remembered the Bishop of Ripon saying that no one could read Dante without finding a change had come, something had altered. That was true;

a change always came over the reader of the "Divine Comedy." When Dante had started out on his journey his guide touched his hand and pointed to the stones moving under Dante's feet, but not moving under the feet of the dead. Yes, the stones moved under Dante's feet, and they would find that the study of Dante brought a new movement, a change into their thought and life. After Dante Italian literature had a new beginning; before him only love-poems could be written in the vernacular, while all serious work had to be done in Latin. Dante made the discovery that to be everywhere one must be somewhere; it was because he was so intensely local that he was the only man of his age who, six hundred years afterwards, was read throughout the world. But it would be incorrect to say that there was no poetry before Dante written in the vernacular. There was a great deal both in Italian, in French and in Provençal. This mass of troubadour romance influenced Dante strongly; it formed the background, though it did not influence the form of Dante's first work, the "Vita Nuova." But though he used the language of romance in the earlier parts of that book, though he wrote in the conventional style, all that dropped away when the crisis was reached, when the pure gold shone forth at last. The reference to troubadour romance might possibly mislead them, however. There was no evidence at all to show that Dante, in the ordinary sense of the words, was in love with Beatrice or enamoured of her. There was none of that desire for exclusive possession; rather, he wished her to be to all men what she was to him, and his attitude was that of a man shyly proud of being the first discoverer of a shrine at which he afterwards brought others to worship. Mr. Wicksteed continued his lectures during the week, lecturing each day at noon to large audiences in the North Writing School.

Another very popular series was given by the Rev. Hudson Shaw on Italian cities, while Mr. Arthur Sidgwick delivered one of the special evening lectures on "Mrs. Browning's Italian Poems." Manchester College took its share, as usual, in the proceedings with a programme of theological lectures, comprising three by the Principal on "The meaning of the Fourth Gospel," three by the Rev. W. E. Addis on "The Wisdom Literature of the Old Testament," and three by the Rev. Charles Hargrove on "Thomas Aquinas and the Summa Theologica." In his sermon from the University pulpit on August 1, the Dean of Manchester reminded his hearers that the Church should take her stand on the side of her moral illumination. If they cast their eyes across the vista of the Christian centuries they could not fail to see how under the cleansing, sanctifying power of the Holy Spirit one by one the evils which had broken the peace of society had been swept away, or at least had been driven from the light of day into holes and corners—infanticide, the degradation of womanhood, gladiatorial shows, slavery, cruelty, religious intolerance, indecency, political inequality, intemperance—all had been successively condemned by Christian public opinion. Never had the Church won more respect than when her ministers had set themselves at the head of some moral

reforms. Nor had anything cost her more dearly in the loss of national confidence than the sermons which her minister had sometimes preached in the support of some long-established abuse. It would be well if the clergy and ministers of to-day would turn their thought away from questions of vestures and postures to the wider matters of the law and the causes of peace, not only international but inter-denominational, to social amelioration, and all that ended to make the life of the people as a whole better, happier, and purer than it had been in the past. The churches were not now judged by their past but by their present, by their actual living utility, beneficence, and revelation.

The preacher at Manchester College Chapel on August 1 was Principal Carpenter. There was a crowded congregation. The sermon is printed in full in our present issue. Last Sunday the preacher was the Rev. Charles Hargrove. His sermon will appear next week.

### ALPHA UNION SUMMER SCHOOL.

#### INTERESTING MEETINGS AT GARDEN CITY.

The fourth annual Summer School of the Alpha Union (for freedom through truth), with a very interesting programme of lectures and conferences, has been held during the past fortnight, at The Cloisters, Letchworth. Among the many features, perhaps the most interesting was a course of five lectures, arranged by the Rev. J. Bruce Wallace (hon. organiser of the Alpha Union), on "The Various Standpoints of Christendom," and given by men representative of the standpoint taken. Rev. Adrian Fortescue, D.D., Ph.D. (St. Hugh's Church, Letchworth), lectured on the "Catholic Point of View," and Rev. J. N. Figgis, D.Litt. (Mirfield), on "The Anglican Standpoint." Rev. S. E. Keeble (President of the Wesleyan Methodist Union for Social Service) spoke on "The Evangelical Social Christian Standpoint," and "The New Theology Position" was ably represented by Dr. K. C. Anderson, of Dundee. The final lecture, entitled "Non-Ecclesiastical Christianity," was delivered by Rev. J. Bruce Wallace, M.A. The whole course was attended by large audiences, and many misunderstandings were swept away by the frank discussion after each lecture. Others who took part in the School were Rev. G. W. Thompson, who lectured on "The New Reformation" and "Social Reconstruction"; Mr. Sidney H. Beard (President of the Order of the Golden Age) on "Natural Diet," Mr. Arnold Eiloart (Poetry Recital Society), who gave a Lecture-Recital, "Shelley: The Poet of Revolt"; Dr. W. J. Cameron, on "Psychic Phenomena"; Mr. Frank Merry, Mr. J. MacBeth Bain, Mr. F. L. Rawson, M.I.E.E., Captain Arthur J. St. John (Penal Reform League), Miss Alice A. Chown (Kingston, Ontario), Miss Alice Buckton, and Miss Eleanor Wood (Boston, U.S.A.). Rev. Bruce Wallace also delivered several morning talks on "Good and Evil: Some Problems of Religion, Psychology, and Sociology."

The proceedings throughout, with the exception of two lectures, were at The Cloisters, the unique building erected by Miss A. J. Lawrence for the promotion of



the Simple Life. Visitors came from all parts of the United Kingdom, and every meeting was well attended.

#### WITH THE B.O.B. AT CAMP.

For the first time in its existence as a battalion, the Boys' Own Brigade has been to camp, and a glorious time it had. Largely owing to the kindness and generosity of one of the vice-presidents, Mr. Ronald P. Jones, the battalion spent a week under canvas at Walnut Tree Farm, Sandhill, Deal, though each of the boys contributed to the expense. The spot chosen was an ideal one, being just outside the town in a level field within five minutes of the sea. There were in camp 8 officers, 2 chaplains, and 62 boys. The battalion entrained on Saturday morning, July 31, at London Bridge at 9.15, and arrived at Deal shortly after midday, marching thence to camp, where everything had been got ready for it. The boys were roused each morning at 6.30 and there was usually a short drill parade before breakfast (8.0 a.m.), and another at 6.0 p.m., or, as happened on one or two days, a drill of about one hour after breakfast. Bathing parade was at 11.15 a.m., though several of the officers had a dip immediately after "reveille" as well. At 8 o'clock each evening a guard was mounted consisting of a non-commissioned officer and 8 boys, under the command of the officer of the day, and was on duty, with sentries patrolling the camp, till midnight. To hear the boys challenging any person approaching their post after "Lights-out" in no uncertain tones, did one's heart good, and when it is realised that some of the boys who performed this duty are afraid, when at home, to go about the house in the dark, it speaks well for the discipline and effect of camp life.

On arrival at the camp each boy was inspected by Dr. Mason, the local medical officer of health, who had kindly consented to undertake this work, and call at the camp when required. On the first night in camp, both to boys and men, it is not easy to sleep, and the battalion was no exception. On Sunday morning church parade was held in camp, the chaplain, Rev. Gordon Cooper, officiating. The boys sang the hymns heartily, and listened attentively to an inspiring address from the chaplain. At the service were present Mrs. Clark (wife of one of the vice-presidents), and about 20 girls from Mansford-street, who were staying at Deal. In the evening the battalion attended service at the Unitarian church, the occasion being the annual flower service, and the sermon was preached by the Rev. J. H. Smith, the minister, the chaplain also taking part in the service. Monday was dull, very windy, nearly a gale, with frequent squalls of rain. This was most unfortunate, as it was "Visitors' Day," the parents and friends of the boys having an opportunity of inspecting the camp. Several availed themselves of this opportunity, and had tea in the mess tent. In the afternoon, a cricket match was played, No. 1 (Stamford-street) Company challenging No. 2 (Rhyl-street) Company, with the result that the latter won by 72 runs to 4. Tuesday turned out fine, and was the beginning of the gloriously fine weather that prevailed for the rest of the time. There had, however, been a very strong N.E. wind blowing, and the sea was too rough to allow the boys to bathe. In the evening a football match (about 20 a side) was played, and one of the sights not to be forgotten was the Rev. W. H. Rose, chaplain of No. 2 Company, who had arrived in the afternoon, playing "forward" like a "Cup tie" player. That evening there was a sing-song in the mess tent. Wednesday was a quiet day, nothing out of the ordinary routine occurring except the visit of the doctor who again inspected all the boys, a precautionary measure due to the amount of sickness caused by the sudden heat.

On Thursday morning there was a kit inspection by the commanding officer, and in the afternoon the battalion sports were held. The Mayor and Mayoress of Deal, the Town Clerk, Dr. Mason, and several other gentlemen were invited, but owing to previous engagement or pressure of business, were unable to come. Several visitors did, however, witness the different events. The sports had been

arranged by the sports' officer, Lt. Ballantyne, and everything went smoothly. Points were awarded to the different companies for their boys who came in first, second, and third, and in the aggregate No. 3 Company came out easily top. After supper another sing-song was held. This night the guard was disturbed at duty as a tramp approached one of the sentries who, from what the former said, thought he had evil intentions on the camp and so called out the guard. By the time it got down to the place the man had made off, though it was felt desirable to double the sentries for the rest of the time on duty. On Friday, the battalion was honoured by a visit from the president, Mr. Ion Pritchard, and a guard of honour was paraded for him. This honourable duty fell to No. 3 (Mansford-street) Company, as a result of their having attained first place in the sports. The President spent the afternoon in camp, and left for town in the evening. He expressed his pleasure at the neatness of the camp and the behaviour of the boys. In the evening the battalion played a football match with the boys of the Greenwich Royal Naval Hospital, who were camping close by, and the latter won a well-deserved victory by 5 goals to 1. Another sing-song followed. Saturday was a scorching hot day, and this was the day chosen for the boys to march out for the day. They left about 10.30 and marched to Sandwich Bay, where they had a bathe. Lunch had been sent in advance, and was served out to them there, after which they had an opportunity of strolling about the beach, gathering shells, of which there was a large quantity. The boys marched back to camp, which was reached about 4.30. In the evening the Naval boys played the battalion a cricket match, and the B.O.B. obtained their revenge, beating the Navy in a 2-innings match by 8 wickets. On Sunday another church parade was held, the service being taken by the Rev. F. K. Freeston, chaplain of No. 4 (Essex Church) Company, who had taken the place of the Rev. Gordon Cooper, who had had to return to town. He gave the boys a most interesting and helpful address, to which the boys paid great attention. The President had offered a prize for "observation," and in the afternoon the boys, who were free to go out, used their powers of observation and wrote the results on their return. Twelve papers were sent in, with the result that Corporal Klein (No. 1 Company) won first prize, and Private Jackson (No. 4 Company) got second, this being kindly given by the Rev. F. K. Freeston. In the evening the boys sang hymns and songs in the marquee. Monday started dull, with a lot of sea mist about, but subsequently turned out very hot. This was the day for breaking up camp, and all were busy with that end in view. The battalion paraded at 1 o'clock for return to town, and after a few words from Major Pritchard, cheers were given for the Quartermaster and Commanding Officer and the battalion then marched off, caught the 1.40 train, and on arrival at London Bridge, just after 4 o'clock, separated to the different headquarters.

Each day in camp a Union Jack was placed outside the tidiest tent, and just before leaving the flag and staff were presented to No. 2 Company, who had highest marks. Out of 9 days, No. 9 tent won the flag 6 times and on two other occasions tied for top place.

No account of the camp would be complete without a word of praise for the work of the Quartermaster, Rev. J. Ballantyne, to whose indefatigable labours the success of the week has been so largely due. So intent was he on doing his work that his brother officers had the greatest difficulty in getting him to sit through a meal without his running away in the middle.

The boys have all come back in the best of health after an enjoyable holiday, and are looking forward to another camp next year. The behaviour of the boys was very good, and their interest in their work very keen, whilst expressions of opinion of people in the town as to the neatness of the camp and orderliness of the boys reached camp. The following is an extract from the Battalion Orders for Monday, August 9, 1909:—

"The Commanding Officer desires on the occasion of the breaking up of the camp, to express his pleasure at the good behaviour and

orderliness of the boys, and the cheerful willingness with which the orderly duties have been carried out. He is extremely gratified at the smartness of the guards both in the way in which they have been turned out and also at the way in which the duty has been ungrudgingly done. He compliments the battalion on its smartness, and trusts that the lessons learned will not be forgotten. He further desires to express his thanks to and appreciation of the work of the officers and non-commissioned officers, and especially the Quartermaster, whose untiring zeal has so greatly contributed to the success of the camp."

Numerous photographs have been taken, and lantern slides are going to be made of the best, and the loan of these and full particulars of the Brigade can be obtained of the Rev. J. Ballantyne, 25, Wansey-street, Walworth, S.E., on application.

#### THE UNITARIAN VAN MISSION.

THERE are again splendid meetings reported from Wales and Scotland, where interest in the mission increases. The success of the work in the Stirling district has led to complaints being made to the police and the gatherings outside the Corn Exchange have been practically prohibited. Mr. Russell accordingly announced that he would go inside the Exchange, and inserted an advertisement in the local paper making it very clear why he resorted to such a course. In Finchley the London van was also objected to, but hardly for the same reasons, as no crowds assembled, and it was only that individuals feared that their doors might possibly be battered and their window-panes used as reserved seats by the juvenile democrats of the neighbourhood. It is in instances of this kind that not only the tact but the experience of a lay missionary is of value, for there are often fanciful objections to deal with, and a man might be moving his van every hour if he tried to oblige all who wished the van away, either for good or ill reasons. Generally it is possible to set matters right by a little forbearance, and it frequently happens that those who were expected to be hostile prove to be quite good friends in the end.

The Welsh meetings at Port Talbot closed well, and Rev. R. P. Farley had the satisfaction of having a Congregationalist minister on his platform. The visitor very properly disclaimed Unitarianism, but he told his audience that he agreed pretty well with everything that had been said by the missionary, and that after all it is the main thing. In this way the splendid breadth of the mission's platform constantly secures testimony from impartial folk as to the value of the work that it is doing. Determined opposition indeed now seldom comes from anyone but the Plymouth Brother, who arrogates to himself all knowledge as to the ultimate destiny of the darkened Unitarian, and it is accordingly a genuine pleasure to record now and again, as at Port Talbot, that his endeavours to steal or destroy the van meeting come to nought. The opening meeting at Maesteg was small, no doubt owing to the fact that the coming of the van was entirely unannounced, but matters improved as soon as it was known that the mission was re-visiting the town, and on Saturday night there were considerably over a thousand present. The missionary was Rev. J. Park Davies, and with him at the big meeting was Rev. D. G. Rees. They had a great time, and the audience cheered the speakers frequently and loudly. On Sunday the devotional service was conducted by Mr. D. R. Davies, of the Home Missionary College, and Rev. Park Davies delivered the address.

The London meetings have been small, but it is a good thing to hear from Mr. Barnes, who has gone through a campaign with the Welsh van, and consequently has seen some of the largest gatherings that the mission has known, that many of these small assemblies in the London district have been characterised by a spirit of mutual helpfulness, and that he believes that oftentimes as much good is done as in the larger gatherings. It is pleasant, too, to find that a real weakness of the local movement has been changed this last few weeks, and that friends of our own churches have let it be known that they were of the



same faith as the lonely couple of Unitarian evangelists who occupy the van. The need for caution has passed away; the mission has earned the regard of thousands who have waited almost in despair for the message that it carried to reach them, and no denomination need accordingly be ashamed of an agency that has rendered a public service. It is pleasant, therefore, to note the numbers in which our friends have attended the meetings of late. Last Sunday night the choir of Wood Green church was present and many members of the congregation also, and on the quiet little green at New Southgate a typical van service was held, which was a forerunner of the big meetings which the Wood Green people were hoping to hold this week at their own "Spouters' Corner." Last week's meetings were led by Rev. E. S. Hicks, and on Sunday night the service was conducted by Mr. F. R. Nott, of the Highgate church. Mr. W. H. Carpenter, of Wood Green, presided at two of the meetings, and addresses or other parts in the meetings were taken by Rev. Delta Evans, Mr. Chancellor, Mr. Savage Cooper, and Mr. Penwarden, while Mrs. Frank Preston helped and cheered everybody, and Mrs. Cooper sent choice stores for the van that made the missionary wish to invite his hearers every day to high tea. It was a good week.

Such things as this have happened often in the Midlands, but the vanners there have found themselves in a predicament part of this last week. The van quitted Ashby-de-la-Zouch to avoid the tournaments (?) and came into Melbourne, where unfortunately the same conditions prevailed, with the consequence that Rev. T. J. Jenkins, who was missionary, had to content himself with some of the smallest audiences of the season. The wise thing would have been to move on to the next pitch at Castle Donington, where the van was due later in the week. But inquiries revealed the fact that at Donington there were events of the same kind in even greater number. It was accordingly necessary to remain in Melbourne for the scheduled time, and do the best possible against the counter attractions of the festival. At Donington Rev. F. Hall took the meetings and had an encouraging experience, despite the limitations referred to. On the Sunday evening the van was besieged by people anxious to make the closer acquaintance of the missionaries and to see the caravan.

#### DETAILS OF THE MEETINGS.

**LONDON DISTRICT.**—North Finchley, August 2 to 4, three meetings, attendance 450; New Southgate, August 5 to 8, four meetings, attendance 490.

**MIDLANDS.**—Melbourne, August 2 to 4, three meetings, attendance 165; Castle Donington, August 5 to 8, four meetings, attendance 645.

**WALES.**—Port Talbot, August 2 to 4, two meetings, attendance 1,300; Maesteg, August 5 to 8, four meetings, attendance 2,020.

**SCOTLAND.**—Stirling, August 2 to 4, three meetings, attendance 1,350; Grangemouth, August 8 (afternoon), attendance 300; Falkirk (evening), attendance 600.

**TOTALS.**—August 2 to 8, twenty-five meetings, attendance 7,320, average 292.

Inquiries, subscriptions (which are greatly needed), &c., to Rev. Thos. P. Spedding, Clovercroft, Buckingham-road, Heaton Chapel, near Stockport.

The Rev. E. T. Russell reports:—Last week I said that a man who is not orthodox runs certain risks in Stirling. For a fortnight I had large meetings, young men especially gathering around the Van. On Wednesday night, after my meeting, the police inspector came to me and said I was not to be allowed to continue my meetings any longer outside the Corn Exchange, and he could not tell me any place where I might hold them. Members of the Town Council and other people had been raising objections. I pointed out the fact that the Salvation Army, the Anti-Budget League speaker, and others were allowed to hold their meetings. "No one had objected to them," he said, "but your meetings are large, you have been here a fortnight, and some people object." I do not want to fight the police in Stirling or anywhere else. They are, as a rule, extremely good to me, and I want to finish the Van tour without anything unpleasant occurring. So I

have not held a meeting in Stirling since, but I have hired the Corn Exchange hall for Saturday, August 14, when I mean to tell the people why my outdoor meetings in the town have been discontinued. On Sunday I had my usual three meetings and was listened to by large audiences. The *Stirling Journal* gives a very favourable notice of my meetings in the town.

## NEWS OF THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

**Brighton.**—Rev. Priestley Prime on Sunday evening spoke on "The Passing of the Third Floor Back" (being played in the town this week), and pointed out the inner spiritual teaching of the play.

**Coalville.**—On Sunday, August 8, the first Sunday School Anniversary was held, the preacher being the Rev. Arthur W. Fox, M.A., of Todmorden. In place of the second lesson he gave the children a very bright and interesting address on "Five Rays of Light." His sermon was from the text "Let us not be weary in well-doing." There was a large congregation.

**London: Central Postal Mission.**—On Sunday, August 1, the usual monthly Conference in connection with the Central Postal Mission and Unitarian Workers' Union was held at College Chapel, Stepney Green. A good company assembled to hear a paper read by Mr. Wm. J. Hoad, a member of the Free Christian Church, Horsham. Taking for his subject "The Menace of Militarism," Mr. Hoad dealt in an able manner with the growing danger which all who desire international peace and the progress of civilisation must deplore. After several of the friends present had taken part in the discussion which followed, all being agreed as to the serious evil of militarism, the grateful thanks of the Conference were expressed to Mr. Hoad for his most instructive paper. These Conferences are held every month, on the first Sunday in the month, from 5 to 6 p.m. Papers on subjects bearing on religion are read and the topic is then thrown open to general discussion. A hearty welcome is given by the conveners to all who can join in these pleasant and helpful gatherings. Tea is provided for all who attend, in the school-room, which enables visitors from a distance to remain to the evening service at 7 p.m.

**Sydney, N.S.W.: Ministerial "Coming of Age."**—The Rev. George Walters having completed twenty-one years of ministerial work in Sydney, New South Wales, the Committee of the Unitarian Church decided to recognise the event in a pleasant and substantial manner. On Tuesday evening, June 29, a public meeting was held in the Hyde Park Church, when, in spite of torrents of rain, which hindered many from leaving distant suburbs, there was an excellent attendance of over three hundred. The President of the Church, Mr. W. H. Waldon, read a number of apologies for absence. The Hon. Bruce Smith, M.H.R., K.C., wrote: "Although not a member of Mr. Walters' church, I should like to express my appreciation of the good work that he has done during his long service in this country. I have known of his religious teaching and of his intellectual influence in many directions, and I am able to say that by a steady effort in the direction of high ideals of life he has always exercised a distinctly elevating effect on all with whom he has come in contact." Mr. Henry Gullett, M.L.C., wrote: "I have always had a strong sense of recognition of the ability of Mr. Walters, his enlightened spirit of toleration, and the untrammelled freedom with which he is accustomed to discuss great problems of life and destiny." Rev. N. J. Cocks, M.A., Congregational, wrote: "Though divided, theologically, from your minister, I join heartily in congratulations to him on such a long and successful term of ministry. As a neighbour, I know him to be held in high esteem for his attainments and character." Rev. James Kinghorn, Presbyterian, wrote: "I would like to say that the memory of your minister goes back to far-away University days, when Mr. Walters,

then in his ardent youth, came North to Aberdeen (Scotland), not only to minister to a congregation of people called Christian Unitarian, but to take his share in the promotion of civic righteousness and in the extension of the love of noble literature." Among the speakers were the Rev. A. Rivett, (Congregational), Mr. John, general secretary of the Theosophical Society, and Mr. Tang Chai Chih, editor of the *Tung Wah Times*. Mr. Tang Chai Chih, a cultured Chinese reformer, said it afforded him very great pleasure to do honour to the Rev. George Walters, especially in the company of such a broad-minded religious body as the Unitarians. Since coming to Australia, he had studied the various religions, and could conscientiously say that, after having heard Mr. Walters' advocacy of Unitarianism, he had become a true convert to the doctrine. He was specially impressed by their minister's appeal to treat all men as men, regardless of creed, nationality, or colour. The brief address was greeted with great cordiality. Mr. Robert McMillan, editor of the *Stock and Station Journal*, then made a presentation to Mr. Walters, coupling the name of Mrs. Walters, of a cheque for £69, contributed not only by members of the Unitarian congregation, but also by admiring friends of other communions. The Social and Literary Club followed with a gift of a pair of gold sleeve links, and the Nazarene Brotherhood, an independent religious society, with a framed address. The Rev. George Walters, in returning thanks, said it was impossible to express all he felt, for the great gathering on such a stormy night, for the many letters from people, some of whom he did not know, for the kindly words spoken from the platform, and for the gifts that had been so pleasantly made. He would let them into a secret. He had begun another twenty-one years of work. And, indeed, why not? Recently, their pulpit had been occupied by Miss Spence, of Adelaide, and Dr. James Peebles, of America, both being well over the four score years; and when twenty-one more years had rolled by he would still be several years younger than those veterans were now. In any case, he hoped, as long as life and strength remained his, to keep flying the glorious flag of the broad, free Unitarian faith.

## NOTES AND JOTTINGS.

WE have received a copy of the Sixty-fifth Annual Report of the Ragged School Union and Shaftesbury Society, a double name which symbolises the many varied activities of this useful organisation. The Report is abundantly illustrated, includes detailed accounts of receipts and expenditure, audited by Mr. Percy Child, chartered accountant, and gives elaborate statistics of the operations of the 138 affiliated institutions, 30 of which are the property of the R.S.U. Council. At this time of year it is pertinent to note the Holiday Homes at Bognor, Addiscombe, Southend, Bournemouth, Margate and Windsor, and other seaside and country resorts, with an aggregate fortnightly accommodation for 1,800 boys and girls, many of whom are crippled and afflicted. In addition, a Boys' Camp has been opened at Bognor, and altogether during the summer 9,000 children will be given a fortnight's holiday. A copy of the Report may be obtained by sending post-card to Sir John Kirk, Director, 32, John-street, Bedford-row, London, W.C.

THE July number of *Social Service*, the organ of the National Union for Christian Social Service, which is best known by its pioneer colonies for unemployables and epileptics at Lingfield, Browhead, and Starnthwaite, is one of the most interesting and useful we have seen. The place of honour is given to an article (in the series, "Social Servants") on Mr. Ebenezer Howard, the author of "Garden Cities of To-morrow." Perhaps the most arresting contribution to this number is that headed "England's Shame," which sets forth the impression produced upon the mind of foreign and colonial visitors to our shores by the sight of our city slums. We quote two sentences which are particularly appropriate at the present juncture, when so



many of our people are losing sight of our greatest problem. "England's shame! the richest country in the world with the most degraded poor." "Germany will not conquer us by force of arms, but by force of brains and character. It is not German airships we have to fear, but German education. German methods, German thoroughness, German sobriety and cleanliness, Germany's attitude towards the social question."

THE Unitarian Churches of America have recently formed "A Department of Social and Public Service," of which the organising secretary is Rev. E. S. Forbes, who has promised to keep in regular touch with the National Conference Social Service Union. Two of the bulletins issued by the Department are entitled respectively (1) "Working with Boys" (suggestions for the organisation and conduct of Boys' Clubs), and (2) "The Social Welfare Work of Unitarian Churches," which embodies the results of an inquiry by the Department into what was actually being done for social amelioration by the American Unitarian Churches. The purpose of the inquiry was to afford guidance to such as might wish to take up work for social welfare and to enable those already engaged in such work to exchange experiences. Why should we not issue a similar bulletin for the British Churches?

APPROPOS of the Report of the Inter-Departmental Committee on the Half-Time Question, the *Westminster Gazette* reports an interesting interview with Mr. D. J. Shackleton, M.P., who expressed his general approval of the findings and recommendations of the committee. He pointed out that two years ago the executive of the Textile Factory Workers' Association declared unanimously in favour of the exemption age being raised to thirteen years. A twelvemonth later a special conference of the cotton workers carried, by an overwhelming majority, a resolution in favour of the abolition of the half-time system. But it is regrettable to have to add that when, as a result of this decision, it was agreed to take a ballot of the whole of the cotton operatives on the question, the latter, by a majority of 81 per cent., declared against the raising of the age limit. Nevertheless, public opinion has so ripened on the point that at the last annual conference of the Textile Factory Workers' Association, held a fortnight ago, the executive was instructed to call meetings in the various centres to advocate total abolition. It is the general body of the operatives, then, who stand in the way of a reform advocated by all sections of disinterested opinion. Hence Mr. Allen Clarke, than whom no one knows the Lancashire working man better, and whose sympathy with all movements for the betterment of working-class conditions is well known, has been driven to say, "The majority of parents in Lancashire regard children only as commercial speculations, to be turned into wage-earning machines as soon as the child's age and the law will permit."

THERE has lately been a vote in the Postal Service which has created a good deal of amusement and some excitement to those who are behind the scenes. The question of selling intoxicants in the various canteens and refreshment bars which are to be found in London Post Offices (writes a correspondent to the *Daily News*) has been hotly discussed on many occasions, and in order to settle the matter decisively the Postmaster-General ordered a vote to be taken in each office. Meetings were held, the agitators did their worst, and the result was a majority overwhelmingly against the sale of intoxicants.

## ECHOES FROM THE MAGAZINES.

### THE INFLUENCE OF AUGUSTINE.

THE Greeks have never been able to learn anything from the Latins, and therefore the Greeks have been involved in such ruin as has overtaken them in relation to the progress of their spiritual life; they were always too conceited to learn from the Latins, and until the time of Augustine they had not much to learn

from them. But in Augustine appeared the man who—since the Greeks did not translate him—imparted to their entire development—a separate direction; for it is the loss of losses in the story of the Christian Church that Augustine, and the fruitful thoughts flowing from him, have left unaffected the whole of the Eastern Church. In that fact, above all others, lies the breach between the Orient and the Occident. For we Westerns—whether we be Roman Catholic or Protestant of any denomination—continue to think the thoughts of Augustine in spite of the modern world, and, indeed, to speak with his words. The ascetic literature of every nation furnishes the proof. Select a hymn-book or a devotional work, be it Roman Catholic, Lutheran, Calvinistic, or aught else denominationally, and if it contains three hundred pages, assuredly two hundred are transcribed from the thoughts of Augustine.—Professor HARNACK, in the August *Contemporary*.

### THE BIBLE—A BOOK OF THE PAST.

Accepting all that has to be said concerning the Bible—its great, glorious and, indeed, inexpressible qualities—it is a book of the past, interpreted in various ways, and to some extent removed from us by the influence of a complex tradition. A fellowship in spiritual life must always rest on the indispensable basis of a present common literature. Moreover, not only must the living literature, the literature of the present, be common, but there must also persist from every epoch of a common historical experience one or more monuments, which are yours as well as ours, and which you reverence in common with us, if a firm spiritual unity, having its basis in literature, is really to endure between our peoples.—Professor HARNACK, in the August *Contemporary*.

### ARE LONDONERS PATRIOTIC.

London is deficient in patriotism. This does not mean that it cannot sing "Rule Britannia," that it has no flags to exhibit in back gardens on the King's birthday, or that it does not take off a hat when the National Anthem is played. A Londoner is proud of belonging to Great Britain, satisfied with being an inhabitant of town, but he cannot even pretend a show of exultation in being a resident of (say) Stoke Newington. Now Stoke Newington has a good area, a large population, is attended with a fair amount of prosperity. If, by a dexterous operation, it were cut out and placed somewhere in the country, local patriotism would at once begin to grow, and men born there would proudly give themselves a nickname, and say, "I myself am a Stoker!" with the air of one who had been awarded the Order of Merit. But in London, with a neighbourhood surrounded by half-a-dozen others, a man may live in that neighbourhood all his life, his father and grandparents may have been associated with it, and his sons may intend to stay there, and the family will only speak of it in excusing, deprecatory tones. By studiously refraining from cultivating local patriotism, the Londoner misses a precious joy that the intelligent inhabitant of a provincial town enjoys and deserves.—W. PETT RIDGE, in the August *Nineteenth Century and After*.

### THE "NATIVE" PROBLEM.

All educated black and coloured men in South Africa at the present day (under which

category there are at least 500,000 people) have their eyes fixed on the franchise in Cape Colony. If this is taken away by the new South African Parliament (by the two-thirds majority suggested), I make bold to say that the seeds will be sown of a profound discontent with the white man's rule and an utter disbelief in the advantages of belonging to the British Empire. I do not think that a more disastrous step backwards could be taken in Africa. I would hope that the bishops and archbishops who are now rightly agitating on behalf of the maltreated natives of the Congo, of whom we are one of the guardians and guarantors, will not the less raise their voices on behalf of the enfranchised negroes and mulattos, Grikwa, and Malays of Cape Colony, from whom it may be attempted to remove that franchise (which they have never hitherto abused) when the union of South Africa is effected.—Sir HARRY H. JOHNSTON, in the August *Nineteenth Century and After*.

### CHRISTIANITY AS POETRY AND EMOTION.

I don't think that we, as a race, have done Christianity much but harm. It started as a pure Anarchy, and we've got it down to a rigid Oligarchy. It started as pure Emotion, and we've turned it into a code of Ethics. It was poetry, we've made it sticky prose. It was everything in this world and the next; it is now a negligible thing here; and as to elsewhere, we are beginning to be cautious how we believe in that. Now, the moment you turn poetry into prose, you begin to tell lies. That's odd, but perfectly true.—MAURICE HEWLETT, in the August *Fortnightly*.

### BELIEF IN THE SUPERNATURAL.

In a sense, you can't believe too much, and can't have a too receptive mind. Who supposes that I decry belief in the supernatural? Why, I hardly believe in anything else. The supernatural only means the soul of the natural—absolutely no more than that. And who's ashamed to say that he believes in miracles? Miracles! Why, everything is a miracle. Life, Death, sunrise, the opening rose, the wind in the pines. Is Art no miracle? Poetry! Dear God! And if it be true, as your physic-monger says it is, that Art and Poetry are the result of the fermenting or not of certain alimentary juices, and that the real question is one for the liver—then the miracle is the more astounding. Pray, what does it matter to the lover whether he cries out that his heart or his liver is afire? The abiding glory, the triumph and splendour of the world is that it is afire. My dear, he who writes to you now knows what he is talking about. He says, Believe all you can, but tell yourself no lies. Never say that you believe what you don't believe—or you'll come to grief.—MAURICE HEWLETT, in the August *Fortnightly*.

### TENNYSON.

Just at the time when Tennyson was settling down into the lines along which his poetic genius was thereafter to work itself out, those two great movements of religious thought which have persisted till our own day had passed the moment of their birth and were reaching out into their first development of strength. The High Church ideas of Oxford, and the Broad Church ideas, as they have come to be called, of Cambridge, were beginning to make their rival appeals to the world. True to that method which, as is here contended, Tennyson adhered to throughout his life—the method of adopting as the material for his poetic manipulation the thoughts and theories which lay around him waiting, as it were, to be received into his keeping and his care, he made his choice between the two systems; and it was upon the more liberal ideas of the Cambridge school that his choice fell. It might be an interesting matter for speculation, what Tennyson would have done with his materials if his leaning had pressed toward the High Churchism of Newman instead of towards the Liberalism of Maurice. Perhaps Tennyson would have been able to make even these dry bones live—all the same, one may be permitted a sigh of relief that he did not try. One does not forget, in saying this, that one religious poet who comes very close to our hearts—John Keble—belonged to the

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Oxford party; but the "Christian Year" owes its power, not to the special doctrinal ideas with which its author was identified, but to the fact that it deals with those realities of the inner life which among all schools of thought and through all time are the same for every soul. But this is a digression. Tennyson, we are to note, chose for the source of his inspiration that summons to a living faith in the reality of God's presence and living relations with the world, and with man's mind and soul, which was sounded abroad by the Cambridge thinkers and by those who followed in their track. Of course one does not expect a poet to be definitely doctrinal; and Tennyson is not that. But that he is religious, profoundly religious, there is no room for doubt.—The Rev. HENRY W. CLARK, in the August *Fortnightly*.

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Aug. 15, 1909.

North Brixton, S.W.

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